be maid seruantis of rightwisnesse/
I seie yat yig yat is of man. for ye
vnstableneslle of your flesh/ but
as ye han youn your membris to ser-
ue to vncleenesse & to wickednesse
into wickednesse: so now yiue ye yo
ure membris to serue to rightwisnes-
se unto hoolynesse/ for whanne ye we
ren seruantis of synne: ye weren
fre of rightwisnesse/ ýforze what
fruyt hadden ye yanne in yo yigis.
in whiche ye schamen now:/ for ye
ende of hem is deep/ but now ye de
lyured fro synne. & maid seruantis
to god: han your fruyt unto hooly
nesse. & ye ende eýnelastinge lyf/
for ye wagis of synne. is deep/ ye
grace of god: is eýnelastinge lyf i
crist ihu oure lord.// Capitulum vij.

Bryen wher ye knowen not:
for I spek to men yat kno
wen ye lawe/ for ye lawe
hap lordschip in a man: as long ty
me as it liueý/ for yat woman yat
is vndir an hosebonde: is bound
to ye lawe while ye hosebonde liu-
eý/ but if hir hosebonde is deed:
she is delyured fro ye lawe of ye ho
sebonde. ýforze she schal be clepid
a aowtresse: if she be wiy anoýr
man while ye hosebonde liueý/ but
if hir hosebonde is deed: she is
delyured fro lawe of ye hosebonde/
ýt she be not a aowtresse: if she be
wiy anoýr man/ and so my bretyren/
ye be maid deed to ye lawe bi ye
body of crist. ýt ye be of anoýr. yat
roos azen fro deep. ýt ye bere fruyt
to god. ýforze whiche we weren in
flesh: passiouns of synes yat we
re by ye lawe: wrouxte in oure
membris. to bere fruyt to deep/
but now we ben ȝoundē fro ye la-
we of deep: i which we were hol
dun/ so ýt we seruen in newnesse
of spirit: & not i oldnesse of lette
what ýforze schulen we seye:/ ye la
we is synne:/ god forbede/ but I knew
not synne: but by lawe/ for I wiste
not ýt couetise was synne: but for
ye lawe seide/ you schalt not couey
te/ and yurz occasiouns take synne
bi ye maundement hap wrouxt in me
al couetise/ for wiyouten ye lawe:
synne was deed/ & I liuede wiyou-
te ye lawe sum time. But whanne
ye comaundement was comun: synne
liuede azen/ but I was deed. & yis
comaundement yat was to lyf: was
found in me to be deep/ for synne
yurz occasioun take bi ye comaude
ment dilleýuede me: & by yat it
slouz me/ ýforze ye lawe is hooly.
& ye comaundement is hooly. & iust
& good/ is yanne yat yig yat is good:
maid deep to me:/ god forbede/ but
synne ýt it seme synne: yurz good
ying wrouxt deep to me. ýt we by
ne oun manner yurz ye comaundement/
and we witen ýt ye lawe is spi-
rituel/ but I am fleischly seld/ vnd
synne/ for I vndirstonde not yat
yat I worche/ for I do not ye good
yig yat I wole: but I do ye ilke
yuel yig yat I hate/ and if I do
yat yig yat I wole not: I consen
te to ye lawe. ýt it is good/ but
now I worche not it now: but ye
synne yat dwelliý in me/ but I
woot: ýt in me. ýt is i my flesh
dwelliý no good/ for will lyý to
me: but I fynde not to parfourne
good yig/ for I do not ye ilke go
od yig yat I wole: but I do ye il
ke yuel yig yat I wole not/ and
if I do yat yuel ying yat I wole

not: I worche not it. but ye synne
yat dwelliý in me/ ýforze I fynde
ye lawe to me willinge to do go
od yig: for yuel yig lyý to me/
for I delite to gidere to ye lawe
of god after ye inner man/ but I
se anoýr lawe i my membris. azeyn
fightinge ye lawe of my soule. & ma
kinge me caýtif in ye lawe of synne
yat is i my membris/ I am an vnce
liý man: who schal delyuer me. fro
ye body of yis synne/ ye grace of god:
by ihu crist oure lord/ yerforze I my
self bi ye soule serue to ye lawe of
god: but bi flesh to ye lawe of synne/

Ýerforze now no Capitulum viij.
ying of dampnacioun. is to he
yat ben i crist ihu: whiche wa
dren not after ye flesh/ for ye
lawe of ye spirit of lyf in crist ihu:
hap delyuered me fro ye lawe of
synne & of deep/ for yat yat was
impossible to ye lawe. i what
ying it was syk by flesh: god se
te his sone into ye lyknesse of fle
sh of synne & of synne dampnyde
synne in flesh/ ýt ye rightwisnes of
ye lawe were fulfilled in us yat
goen not after ye flesh. but af
ter ye spirit/ for yei yat ben af
ter ye flesh: sauoren yo yigis
yat ben of ye flesh/ but yei yat
ben after ye spirit: feelen yo yi
gis yat ben of ye spirit/ for ye
prudence of flesh: is deep/ but
ye prudence of spirit. is lyf & pe
es/ for ye wyldom of ye flesh:
is enemý to god/ for it is not su
get to ye lawe of god: for neý
it may/ & yei yat ben in flesh:
mowen not plese to god/ but ye
ben not in flesh. but in spirit:
if neýeles ye spirit of god dwel
ley in you/ but if ony hap not ye spi
ryt of crist: yis is not his/ for if crist
is in you: ye body is deed for synne.
but ye spirit liueý for rightwisnes/
and if ye spirit of hi yat reisede ihu
crist fro deep dwelliý i you: he yat
reisede ihu crist fro deep schal quý
kene also your deedly bodies. for
ye spirit of hym yat dwelliý i you

Ýerforze bretyren we ben dettouris:
not to ye flesh. ýt we liue after
ye flesh/ for if ye liue after ye fle
sh: ye schulen dye/ but if ye bi ye
spirit sleen ye deedis of ye flesh:
ye schulen liue/ for who eýe ben lad
bi ye spirit of god: yes ben ye sones
of god/ for ye han not take eft loo
ne ye spirit of seruage in drede:
but ye han take ye spirit of adop
cioun of sones. in which we crieýen.
abba. fadir. & ye ilke spirit yeldiý
wit ouriý to our spirit: ýt we be
ye sones of god/ if sones: & eýris/
and eýris of god: & eýris to gidre
with crist/ if neýeles we suffren to
gidre: ýt also we ben glorified to
gidre. And I deme ýt ye passiouns
of yis time ben not worýi: to ye
glorie to comynge yat schal be schew
ed in us/ for ye abidinge of creatu
re: abydiý ye schewinge of ye sones
of god/ but ye creature is luget to
vanýte. not willinge: but for hi
yat made it suget in hope/ for
ye ilke creature schal be delyuered fro
seruage of corruptioun: unto liber-
te of ye glorie of ye sones of god/
& we witen. ýt ech creature sorwiý
& traueliý with peyne tilzit/ and
not oonly it: but also we ye silf
yat han ye firste fruytis of ye
spirit/ & we us silf sorwen with me
us for ye adopcioun of godis sones.